

This is one of the greatest works of God, ever wrought for the children of men.

After God has done all that he has done for us, "Every heart should give thanks to him and continue to praise him, who is ever kind and merciful." Every heart should be filled with love and gratitude for our blessed master. We should continue to praise God by every means, in our daily walk, conversation, in every prayer and in every song that we sing. And no matter where we are, we should praise God, and let our light so shine, that the world may see our good works and glorify our father which is in heaven. We should never go to any place where we would be ashamed to take Christ with us. Brethren, let us stand firm, and dare to do the right, and keep Satan and his works down beneath our feet, and raise the banner of King Immanuel higher and higher, as we go through life.

Some people have their time limited for praising the Lord, and that is a few hours on Sunday, and then they devote the balance of their time engaged in worldly affairs. "Christian friends, this ought not to be so; we should praise God at all times. While we are behind the plow or engaged in other business, we can just as well be thinking about the blessings of God or some passage of Scripture, or something of a good character, as to be thinking about some play party that is to take place over at brother Sam Jones'; or about how much money I am making. How I wish I was rich and had what this person has, and what that person has, and perhaps thinking about the horse race that is to take place next week on the fair ground, and about the show that will be in town, and last of all, a grand ball will be held at the club room, where there will be various other games to enjoy, and to engage in. This may not be the case with many, but I fear that this is often the case with some people who profess Christianity. It ought not to be.

May God help us to throw away these evil thoughts and despise these earthly pleasures, and engage in the pleasures of God and continue to praise the blessed Master with all our hearts, by every means in every place, and at all times, for how great is his goodness and his wonderful works to the children of men.

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If this world were our abiding place, we might complain that it makes our bed so hard; but it is only our night-quarters on a journey, and who can expect home comforts?

### THE FORGIVENESS OF SINS.

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"Thy sins are forgiven." Luke 7, 48.

At a certain time in the history of our Lord Jesus Christ, while he was preaching to the people, a Pharisee named Simon, came to him and requested him to come into his house and dine with him.

Not because he considered Jesus the Savior of mankind; not because he wanted to do him a favor; not because he wanted to share the comforts of his house thinking that Jesus was poor and needy; not because he desired to be instructed in the more perfect way and learn more of the glorious gospel Christ had been proclaiming throughout the country; but it was through curiosity that he extended this invitation, that he might criticise him,—that he might by some method of reasoning find out whether he was the true Christ, a prophet or an impostor.

Simon, perhaps, was one of those who just a short time before, had "rejected the counsel of God against himself," while the publicans "justified God," which called forth the parable of the children, piping and mourning in the market places. Simon held himself aloof from the new doctrine that was being taught, considering it to be a historical departure from the Law and the Prophets. Yet, he sought a closer interview with Jesus, acting perhaps, the part of a detective; pretending to be a friend, performing acts of hospitality and sociability, thinking that he would divert the mind of Jesus from his work and by some deep laid plan, listening to his conversation and watching his actions he might be able to catch him in his speech or actions and prove him to be an impostor. But, in his eagerness to find fault and detect some error in the manner in which our Lord conducted himself he forgets to extend to him the proper forms of hospitality. Although Christ has walked the streets and has been laboring hard, teaching the people, and his feet are weary, Simon neglects the common custom of setting him water that he may wash his feet. We read in Judges 19, of the man of Ephriam being lodged in Gibeah as he journeys from Bethlehem Judah to his home on the side of Mt. Ephriam. He is taken into the house of an old man where he shares his hospitalities, and water is set for him to wash his feet. But a greater than he is with Simon, but his feet are not washed. Abraham and Lot entertained angels, setting them water to wash their feet. But, though a greater than the angels is present, Simon does not set water to wash his feet. Though the kiss is a common salutation Christ re-

ceived none from Simon. Though anointing is a great custom among his people, he does not anoint this guest. And, as we bring this scene before us, we think I see Simon taking such a seat at the table as will be most convenient for him to watch his guest. Carefully he listens to each word and watches each action. And lo, his hopes are satisfied. He soon finds something upon which to base his criticism.

There is a certain woman in the city who is a sinner,—one who is looked down upon by all the respectable Jews. The Pharisee would not dare to be touched by her, lest he become unclean. She is shunned by all. She, perhaps, has heard Christ's teaching in the street, listened to the encouraging words that fell from his lips. Heard him upbraid the selfrighteous Scribes and Pharisees and bless the Publicans and Harlots that turned to him. His words have found lodging in her heart. They have sunk deep and have convicted her. She feels her guilt and weakness. She knows she is sinful, and desires to be freed from the heavy burden of sin that has for so long a time been resting upon her. And, learning that Jesus is dining at the Pharisee's house, she wends her way thither, that she may at the feet of Jesus, pour out her soul to God, and manifest her love and sincerity of purpose. Penitent, lowly and humble, she comes to the Christ. She beholds herself as small in the presence of Jesus. She looks at her past life, and oh, how sinful. She sees the mistakes she has made and the reproach she has brought upon God and now in the presence of his Son, the Great King of Glory, she laments over her sinfulness. She is in deep sorrow. She finds relief in tears, and they flow freely down her cheeks. They drop from her sorrow stricken face, and, in dropping, fall upon the feet of Jesus, for she has come very near him. She stoops down, takes his feet in her hands, wipes them with the hairs of her head, caresses them, and taking a box of ointment which she has brought with her, anoints them therewith. All the while her tears flow freely and fall upon the feet of Jesus. Oh! noble woman, great is thy zeal. Oh! that all mankind would thus see their sinfulness and thus bow low down at the feet of Jesus, confess their sins and be converted. Many others have been as sinful as thou, have heard the words of Jesus but have not repented.

But Simon beholds the scene with a scornful and reproving look. He recognizes this woman as one who has always been a great sinner in the city. Her sins had made her popular. She was known